# Asian American Student Leadership

Asian Pacific American Student Leadership

By Marie P. Ting

In setting the stage for this i [Concepts & Connections,] a brief over of Asian Pacific Americans (APAs) both valuable and necessary. Th article is meant to provide a glimpse into this complex group and the issues to consider when thinking about the APA leadership/leadership programs. After providing an overview of the APAs as a population, this article will touch on some issues related to the APA leadership by telling a story of activism and leadership around the creation of the first APA studies program in the country. The hope is that by providing information on th APA population and an example of h leadership has historically played in the community, the stage would set for a deeper understanding of the issue at hand.

From the 1960s until today, the population of APAs attending institutions of higher education has steadily been increasing. According to a recent report issued by the *American Council on Education,* the enrollment of APAs in higher education mirrors the growth in the APA population since 1965. Some facts and figures presented in the ACE report include the following:
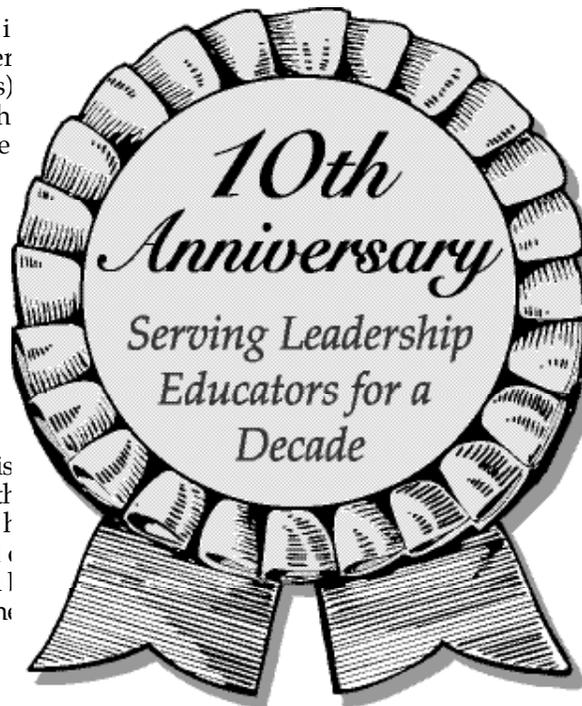
n 1984 and 1995, APAs were the d fastest growing racial/ethnic up at the undergraduate and raduate levels and the fastest growing group at the professional school level, where their enrollment rose by 233.3 percent.

• In 1995, APA students represented 5.6 percent of all students enrolled in higher education, including 5.7 percent of undergraduates, 4.4 percent of graduate students, and 10.1 percent of professional school students.

• More than half of all APAs ages to 24 were enrolled in college ring 1990. This rate exceeds the te of the Whites and the total student population. The rate is more than double the rates for African Americans, Hispanics, and American Indians (Wilds, 1998).

Because of the diversity within the community, a definition of APAs is difficult. APAs are a heterogeneous population comprised of over 31 diverse groups (Hing and Lee, 1990). For all intense purposes, APA is a term of convenience that creates a single category for a heterogeneous population. Sociologists and historians have generally come to agree that the term APA, like other terms used to place people in racial categories, is less a function of reality but more of a social construct.

The multiple ethnicities that comprise APA have very different languages, cultures, traditions, and physical appearance. They also have different needs in terms of the emotional, financial, and social services. When lumped together, the needs of the individuals within the larger group is often neglected and dismissed. For example, the 2000 U.S. Census shows that Southeast Asian immigrants, refugees, and Pacific Islanders had a lower rate of higher education attain-

Connections From The Director

Welcome to the beginning of a new decade for the National Clearinghouse for Leadership Programs (NCLP). This year marks ten years of service to leadership educators. As we move into a new decade as a national leadership organization, we are faced with the challenge of making meaning of recent horrific events in our world. In what ways will we critically discern how, when, and where to apply leadership theories into practice and evolve new methods of leadership education to meet the challenges of a changing global society? How will we address the leadership barriers that affect all of us as we move to a better place of being? Members of the National Clearinghouse for Leadership Programs are engaged in these important moments of conversation on college campuses across the country. We call out to you as members of our leadership network to share moments of meaning that have emerged through inter-group dialogue on your campuses that will move us along this complex path of discovery. We encourage you to post your observations to the NCLP ListServ: *listserv@umdd.umd.edu.*

I would like to recognize the founding years of the National Clearinghouse for Leadership Programs, to lay a foundation for a new decade of service. NCLP opened its doors for membership in the spring of 1992. A group of trail-

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blazers in the leadership education area from student affairs division across nation's colleges and universities came together as the Inter-Association Leadership Project team. This group, comprised of professionals representing a common interest, developed an agenda to advance the understanding of the leadership phenomena and the practice of teaching in all settings within the college/university environment. They aggressively created the infrastructure to enable us to teach the theme of leadership on our campuses and lay the fabric for the development of support systems and tools to achieve this end. The Inter-Association created the concept of the NCLP and invited University of Maryland to provide a location for the project given the University's long-term experience with clearinghouses.

The primary purpose of the NCLP was to provide professional and inter-associational opportunities and to share leadership program information and materials on a national level. We have continued that mission throughout our first decade leaning more towards current leadership program information and less on the physical collection of materials. The target audience in the early years continues to be largely the same audience we serve today. Our dynamic membership has peaked at over 518 mem-

bers in recent times and is comprised of student affairs professionals, graduate students, faculty, professional association staff, scholars, consultants, and K-12 teachers all of whom contribute to the leadership education movement. The National Clearinghouse for Leadership Programs staff and members have worked over the years to establish the organization as a national network among individuals interested in the study, practice, research, and teaching of leadership. The objective of the NCLP to collect and house leadership program descriptions and materials at a central location has not changed in theory, but in practice, it has advanced with technology. The objective of providing a strong and stable national leadership educator network has emerged as the membership has grown and diversified over the past ten years. To disseminate materials and share information at the request of members has been enhanced as we have developed new resources and materials through the collective efforts of the membership. Publishing a thematic newsletter and other materials that will inform members about leadership practices, research activities, program design, and new developments in leadership concepts and theories have been the hallmark for the organization.

Leadership is a fluid concept and is continually reshaped and redefined due to new advances in leadership approaches, demographic shifts, and research findings. The diversity of leadership programs and the dynamic nature of the subject challenge student affairs professionals and faculty to continually create and redefine programs, training techniques, and contemporary models to

fit the changing context of leadership. The National Clearinghouse for Leadership Programs pledges its commitment to providing the membership the resources, materials, and national network it needs.

This edition of *Concepts & Connections* applies a pluralistic lens to the subject of Leadership. We hope you find in this publication the wisdom and practical methods to help you look beyond prevailing leadership schemes on your campuses. The subject matter of Asian American Leadership addressed by the authors will empower you to expand leadership training curricula, to include a broader range of traits, behaviors, power processes, cognitive processes, and situational or contextual issues that are more appropriate to the diverse and global groups. With greater awareness of the multiple ways leadership is interpreted, individuals and institutions might better recognize and negotiate these differences to meet today's leadership challenges.

Craig Slack

Asian American Student Leadership

Continued from page 1

ment than Chinese and Japanese Americans. Although the college going rates of Chinese Americans and Japanese Americans on average may be higher than Whites, the groups such as Southeast Asian Americans and Pacific Islanders are actually below the rate of Whites.

Despite the increasing presence of this population both within the United States and in institutions of higher education, there is a lack of scholarship in the area of APA leadership development. Yammarino and Jung (1998) found only four articles that discussed APA leadership issues.

The lack of scholarship in the specific area of leadership can be paralleled with the relative lack of presence of APAs in the history of higher education. The availability of information on the interaction between APAs and institutions of higher education, including leadership studies, is greatly affected by two primary factors, the population size and the perceived distinctness.

Population and the relative *invisibility* played a role in why the APA civil rights movements in the 1970s received so little attention as opposed to other movements. Comparatively speaking, APAs were less in size and visibility than their African American counterparts, which may have led to a perception that they were not a significant population to understand and research.

The perceived lack of distinctness stems from the virtue of the fact that this country has historically operated on a Black/White paradigm. The dichotomous nature of race relations in the United States (where for the most part until the 1990s everything has been in black/white terms)

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plays a clear role in the lack of histories about Asian Americans and even Latinos in higher education. APAs for the most part have often been seen as white under the pervading belief that their situations and needs are similar to their white counterparts. The belief that APAs do not have problems in terms of equity in society and higher education might lead to the perception that to study APA leadership is not particularly necessary or valuable.

The understanding and acknowledgment of traditional Asian values will play a significant role in the development of APA leadership programs. Values such as deference to authority, harmony over conflict, group needs over individual desires, and humility are a contrast to what have traditionally been valued traits of a leader (Yammarino & Jung, 1998). A wonderful illustration of how these values may play out is found in the story of the student leaders in the 1960s who advocated for and eventually helped to design the first Ethnic Studies program in the United States.

The 1960s are considered by many to be the period of the birth of the Asian American student movement on college campuses. The first major campus uprising for Asian Americans took place in 1968 at San Francisco State University. The uprisings, or the Third World Movement, actually began as Asian Americans became actively involved in a coalition of African Americans, Latino, and Native Americans. This was a time of unity where communities of color united to gain greater participatory power in the university. The activities of the Third World Moment were rooted in idealistic, "egalitarian relationships based on

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mutual respect" (Umemoto, p. 50) and community service.

Asian American Studies emerged out of the Third World Movement at San Francisco State University. The rationale behind the need for such an area of study emerged from the belief that college and university-level curricula either ignored Asian Americans or evaluated them in terms of the "premises and frameworks predicated on assimilation and other misapplied standards" (Hirabayashi, p. 354). The first two Asian American Studies programs in the country emerged in San Francisco State and later, in the University of California at Berkeley. From the inception of the program, Asian American Studies has historically focused on four substantive areas: history, identity/personality, community and culture, and politics, especially in terms of politics of empowerment and social change (Hirabayashi, p. 354).

The program in San Francisco State offered its first set of courses in September of 1969. In regards to Asian American Studies, two principles of the Third World Strike demands held particular meaning: self-determination and the involvement of the community. There was a strong emphasis on the idea of *community control* in everything from the curriculum to those who were hired to administer the program. The autonomy given to the program provided freedom in selecting staff and curriculum and also released the program from typical administrative regulations and governance (i.e. standards, judgment on academic rigor, and traditional academic criteria) that other programs work under.

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Further illustrating the freedom given to Asian American Studies programs was the fact that rather then being run by tenured faculty, academics, and administrators, the programs were run by a coalition of students, lecturers, and community activists.

One of the early priorities of Asian American Studies program was to establish a link with the community and also have a curriculum that addresses the issues and needs of the community. The original vision was that the program was to function in a non-hierarchical nature where a collective of students, professors, and community-based activists would monitor professors and curriculum in an ongoing basis. Words or phrases that were common in the program were relevancy, serve the people, and revolutionary change.

The program in San Francisco State was not the pan-Asian, unified collective that might be assumed due to the unity displayed by the different student of color groups. In fact, the autonomy, given the program, allowed it to function in a unique way where the program was run not in a typical hierarchical model but by a coalition of planning committees. The planning committees were intentionally designed to be ethnic specific in order to lend a voice to different ethnicities comprised of Asian Americans. These committees were made up of faculty, potential faculty, students, former students, community

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based-organizers, and community members, and all were either directly involved in or supported the Third World Strikes.

In terms of governance, although each of these ethnic specific committees functioned relatively independently, the program as a whole had mechanisms that facilitated both inter and intra-ethnic solidarity. Mechanisms were also in place that allowed for and emphasized unity and consensus. An example of this emphasis on unity within the program's diversity is seen when making decisions that affect the program. In the decision making process everyone who was actively involved in the program, regardless of the rank (students too), were allowed to vote and all votes counted equally. Instead of tallying results in the typical *majority rule* fashion, one dissenting vote could table or veto a policy or action. This method of decision-making displayed the importance of reaching consensus even at the expense of time and efficiency. Hirabayashi (1993) writes that in regards to the importance of this rule: "Asian Americans, because of their relatively small numbers, had become tired of seeing their concerns and priorities subsumed every time an organization took a vote based on *majority rule*" (p. 357). The early governance structure of these Asian American Studies programs was very sophisticated in that it assured diverse voices to be heard, but not at the cost of progress or paralysis.

When looking back at the mentality of student leaders as they established the first APA studies program, there was a recognition of distinct ethnicities within Asian American but also an understanding of the need for a collective voice. Values such as community, harmony over conflict, and value of group

Program Perspective

Serving Asian Americans Through a Multicultural Center

Anna K. Gonzalez

Contemporary political issues have dramatized the active participation and social agency of Asian Americans. In recent years, Asian Americans have received great attention as a result of the current political climate and their dramatic increase in the population. One of the most provocative issues is the increase of Asian American student populations in institutions of higher learning and how this has impacted the discourse of access and success in American colleges and universities.

Educational institutions are publicly grappling with the impact of Asian immigration and are looking for critical formulations of this phenomenon. Although they comprise about 4% of the total U.S. population, they make up about 4.4% of the total enrollment within higher education. The complexity of these numbers is summed up by the fact that while they are a minority racial group in the United States, Asian Americans are considered over-represented in institutions of higher education. According to Gilley (1991), Asian American enrollments in higher education increased by 81% between 1982 and 1991. In fact, Asian Americans are much more likely than students of other races to attend colleges and universities.

In the recent Los Angeles Times series, a growing number of Asian Americans entering colleges and universities posed challenges to issues of race policies in higher education as well as questions how

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these numbers impact the country's educational system. The newly released 2000 U.S. Census data reports that Asian Americans comprise 4.2% of the total U.S. population, and in California they make up 12.2% of the state.

Located in the heart of Orange County, California, the University of California, Irvine was founded in 1965. Various factors (including demographic shifts within the state) resulted in the following undergraduate demographics: Asian Americans 55%, Pacific Islanders .03%, Chicano/Latinos 11%, African Americans 2%, Native Americans .04%, and Whites 22.73%. Given these realities, how are Asian Americans positioned and served within the context of a multicultural center at a public university?

The University of California Irvine's Cross-Cultural Center was founded on October 16, 1974 by students, faculty, and staff who were concerned with the recruitment and retention of ethnic minority students. The Cross has been a "home away from home" for many ethnic minority students as well as an educational center for multiculturalism and diversity. Today, the center houses five umbrella organizations representing traditionally ethnic minority students. Two of these organizations are the Asian Pacific Student Association, which is the umbrella for fifteen Asian American clubs, and Alyansa ng mga Kababayan, which is the umbrella for two Pilipino/ Pilipino American clubs. As a "majority minority,"

Asian Americans occupy a unique space within the center and the university. Although counted as one group, they are no longer underrepresented numerically, and their activities mirror those of other ethnic minority organizations. Examples of these programs include: high school outreach efforts focused on diverse Asian American and Pacific Islander communities, the Asian Pacific American Heritage Month, the Asian Pacific American Awareness Conference, Pilipino History Month, and cultural nights. Since Asian Americans are a visible majority group on campus, due to their numbers, they are also represented in many other activities within campus life. This includes student government, Greek life, service organizations, and so on.

The Cross-Cultural Center's programs and the staff members challenge Asian American students to critically analyze their position on the UCI campus. Due to a hunger strike and protest in 1993 by Asian American students, the CCC was able to establish a program coordinator position whose specialties include having extensive working experience with and knowledge of Asian American communities. By providing leadership development and training that is culturally sensitive to Asian Americans, the CCC serves as a springboard from which these students can be better prepared for positions at UCI. At a time when Asian Americans are touted as the "model minority," the inclusion and involvement of Asian American students at the Cross-Cultural Center serves to challenge the concept of these communities as having "made it" in higher education. More importantly, it allows Asian Americans themselves to reject this myth and

to reflect on the parallels between current and historical experiences that connect diverse communities.

As campuses continue to recognize the need for programs and centers that will address diversity, the debate between having a multicultural center vs. ethnic specific centers will continue. On the one hand, it is important for the various communities within the rubric of "Asian America" to come together and debate serious issues that face their own communities. They need to understand the workings of an Asian American and Pacific Islander panethnic movement and how certain communities are positioned and privileged in that formation. At the same time, I believe that Asian Americans do need to have their own space in order to work towards the betterment of their communities. Many campuses from across the country are deliberating whether Asian Americans should have a center, particularly if other ethnic groups such as African Americans, Native Americans, and Chicano/Latinos already have one. There are others who struggle to have these centers become "inclusive" and "multicultural" and attempt to house all of the groups in one physical space. Then there are those who resist these efforts saying that there is a need for each group to have a safe space

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first in order for them to be better prepared for the larger society.

I believe that each campus must decide which model would best serve their constituents and meet the needs of their unique populations. At UCI, the solution was made when the campus had a majority of white students and very few students of color. Within the Cross-Cultural Center, each group is given their own space to work towards issues involving their own communities. At the same time, they have learned over the past 27 years to communicate their work, their struggles, and invite others to join with them.

The uniqueness of the UCI campus makes it imperative for Asian Americans to be a part of the Cross-Cultural Center. I believe that a multicultural center serves the Asian American community by continuing to connect them with other traditionally ethnic minority groups. At the same time, Asian Americans learn to contribute greatly to help other communities in their struggles for equity and excellence in higher education. ⌂

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Training & Techniques

"Look a like, lead a like...?"
Diversity Among Leaders in the APA Community

By Sho Shigeoka

According to the U.S. Census, there are fifty-eight different ethnic groups that make up the broad category of Asian Pacific Americans (hereafter referred as APA). While this number is the "official count," some argue that the number should be higher in actuality. Regardless of what is considered "official count" for the ethnic groups represented in the APA community, it is important to understand that APA is not a homogeneous group; rather it is a group that consists of a number of different ethnic groups.

Diversity represented in the APA community not only implies ethnic diversity, but also immigration patterns, political views, levels of acculturation, languages, socio-economic status, educational attainment, and religious beliefs. Subsequently, in the area of leadership education, a leadership educator may be dealing with a fourth-generation Chinese American student who has been active in the student government, while another may be working with a Mienh American student who has been helping his refugee family get settled in the U.S. Whatever the situation may be, leadership educators must keep in mind the degree to which diversity within and among the APA community impacts APA leadership development.

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Oregon State University, located in the small town of Corvallis, Oregon, is no different from the rest of the country in its diverse APA student body. Out of 17,500 students, approximately eight percent self-identify as APA. During the 2000-01 academic year, twenty different ethnic groups have been tracked down by the Asian/Pacific American Education Office. Although a predominantly white institution, OSU offers a number of support programs that assist the educational and co-curricular achievement of the APA students. These include: A/PA Ed Office, Ethnic Studies Department, Asian Cultural Center, Educational Opportunities Program, Multicultural Affairs Office, and various pan-ethnic APA student groups. In addition to these programs, a strong network of APA faculty members from various departments also plays a key role in helping to create a welcoming environment for the students.

One of many leadership development opportunities offered to APA students at this university is a quarterly leadership retreat for those who hold positions with APA student groups. There are eight student groups that are APA based, not including international student groups. The purpose of the retreat is two fold. One is for the student lead-ers to come together to build the agendas and skills necessary for a strong APA community on campus. The second part of the retreat focuses on developing ways to strengthen their own cultural/ethnic community by sharing ideas with other student leaders.

The student leaders of these groups represent a wide array of diversity in the areas mentioned above, such as the history in the U.S. and in assimilation/acculturation levels. For example, the leaders of one group are predominately immigrants while another group's leaders are mostly second generation Americans. One of the groups has leaders that are mostly bicultural, bilingual, and first generation college students while other group's leaders are monolingual. Because the groups and the leaders are so diverse, it has become imperative for facilitators of the retreat to take three factors into consideration when developing programs for these student leaders. These are: 1) ethnic identity development; 2) leadership philosophy; and 3) leadership skill development.

Ethnic Identity Development

Research indicates that ethnic identity development can have a significant impact on many aspects of one's life. Depending on the level of development, s/he may exhibit different behavior, value system, and relationship to those inside and outside his/her racial and ethnic group as well as the understanding of self, degrees of assimilation/acculturation to the dominant society, and racial awareness. At the retreat, students are provided with the opportunity to discuss such issues as the "Model Minority Myth" and racism, and how these issues affect their leadership development, their respective groups, and the larger APA community. One example of

the activities that help the leadership facilitators and the student leaders get a sense of each other in terms of all the areas mentioned above is a discussion on "what it means to be APA." Through the discussion students become aware that everyone has a different definition of being APA. While some leaders identify themselves as Americans, others classify themselves using their ethnic identity, such as Chinese or Vietnamese.

Because of the wide variety in ethnic identity development represented throughout the group, students participate differently in the retreat activities. Therefore, it is important to create a small group discussion setting in which students with different ethnic identities are mixed. In addition, when facilitating these discussions, leadership educators should attempt to create an environment where critical thinking is promoted while no individual is judged for different opinions, values, or behaviors. Ensuring that activities and discussion topics reflect different opinions and ideas brought by students with various ethnic identities is a crucial task of educators in APA student leadership development.

Leadership Philosophy

Another aspect of leadership development within the diversity of the APA community that has a significant impact is the leadership philosophy. Because of their diversity, students bring different ideas about what it means and what it takes to

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serve as leaders for their community. Those who have been active in more of the "traditional" leadership capacities, such as student government president and athletic team captain, may have a strong identity as "leaders" and have a different set of leadership skills compared to those who have "non-traditional" leadership experiences. The "non-traditional" leadership experiences may include helping to run a family business and serving as cultural/language liaisons between their family and external entities, such as school and the government. Students with these experiences may not identify these as leadership experiences.

When working with APA student leaders, educators must recognize and validate different types of leadership experiences students bring with them. At the retreat, students are asked to share their leadership experiences and are challenged to redefine "leadership" by closely examining each others' experiences. Students are also encouraged to dialogue, instead of debate, to build consensus rather than use majority rule, and to come together as a community. This is done to promote shared leadership and not hierarchical leadership. Through this process, students are challenged to look critically at systematic racism and its impact on communities of color and community development.

Leadership Skill Development

Leadership Skill Development is the final area the APA leadership

educators need to consider. Students have different life experiences; therefore, the skills they possess as leaders vary as well. While it is important for students to develop the basic leadership skills that are necessary to sustain and strengthen their student groups, leadership educators must also recognize the dilemma APA students may face in utilizing these skills as "leadership skills" due to cultural and societal expectations. In addition to coaching students on such skills as budget management, time management, and event planning, it is important to address how external pressures, such as the Model Minority Myth and familial/cultural expectations, can impact their leadership skills development in areas such as assertiveness, conflict resolution, and communication. This discussion should be then followed by skill development work sessions in those areas. Through this process, student leaders develop bi-/multicultural leadership competency to serve not only as leaders for their cultural community but also for the community at large.

Knowing student leaders intimately, as well as utilizing the resources that exist for the students, are basic ingredients for leadership educators to use in developing leadership programs. Working with APA students on leadership issues in the multicultural society, however, takes different processes than the traditional leadership education. To honor and strengthen the different leadership experiences and skills of a diverse student population is a significant step in shaping a society that embraces social justice for all.
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The Leadership Bookshelf

Working With Asian American College Students

Edited by Corinne Maekawa Kodama, Marylu K. McEwen, Sunny Lee, Christopher T.H. Liang, and Alvin N. Alvarez

Reviewed by Henry Gee

I found myself engaged with *Working with Asian American College Students* from the editor's notes through the epilogue. The stated goals of the editors included 1) "a focus on basic, general information on Asian American college students;" 2) "be a stimulus for further discussion among practitioners and researchers," with respect to student services design and meeting the needs of Asian American students; and 3) "stimulate research on Asian American students." The contributing authors represent a wide range of experiences, both on a personal level and also professionally. The collective efforts of the editors and the contributing authors are both inspiring and effective.

The monograph begins with a perspective from three Asian American college students. Their insightful, meaningful comments are a portent of the significance ahead. One particular quote from Bao, which I believe is representative of the constant struggles that are faced by Asian American students, states: "It is difficult for students to accept and take ownership of an institution when they feel that they are not a part of the institution."

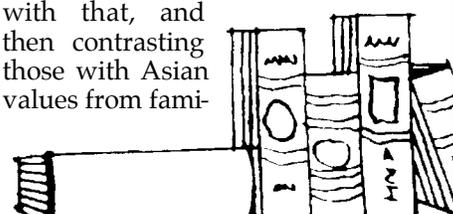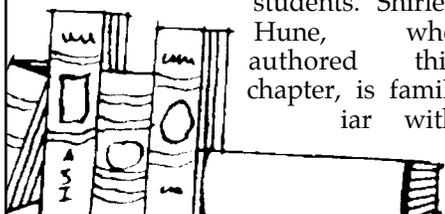Chapter 1 explains in detail the demographics and the diversity among Asian American college students. Shirley Hune, who authored this chapter, is familiar with

> *"It is difficult for students to accept and take ownership of an institution when they feel that they are not a part of the institution."*

this topic, having co-authored the "Special Focus: Asian Pacific American Demographic and Educational Trends" in the *Fifteenth Annual Status Report on Minorities in Higher Education* published in 1997 by the American Council on Education. The heterogeneity of the Asian American population is discussed, along with the dilemma of students who are highly visible, yet invisible. Hune points out that "they are highly visible in their record numbers and when touted as a 'model minority' and at the same time, they are invisible in campus policies and programs."

Bob Suzuki helps us revisit the model minority stereotypes in Chapter 2, and in the process empowers us to debunk that harmful myth. Having published an article on the topic of model minorities nearly a quarter of a century ago, he gives us a particularly perceptive chapter based on his research, but more importantly, from his perspective as one of the handful of Asian American university presidents in the country. Suzuki gives us an elucidative insight on the paradox of the "model minority stereotype" and the "perfidious foreigner" and how Asian Americans continue to suffer from both! The fact that Asian Americans are well represented among students and faculty in higher education, but absent for the most part from administrative and especially chief executive offices, is a point reiterated by Suzuki. He concludes his chapter with recommended "concrete steps that will help student affairs practitioners address the problems and needs of Asian Americans in higher education."

Alvin Alvarez raises questions about racial identity in Chapter 3 where the goal of the chapter is to "examine the relevance of race and racial identity for Asian Americans in college as well as their implications for student affairs professionals." Being a pragmatic practitioner, I was both educated and enlightened by Alvarez' chapter and found it to be extremely helpful in understanding the theories and their applications with the different Asian American student groups. His explanation of the different theories and models was concise, yet perceptive. Consistent with the previous two chapters, this author also reminds us of the heterogeneity of the Asian American community. By providing practitioners "a much needed framework for conceptualizing how Asian Americans attend to and cope with racial issues," Alvarez has shown the ease with which one can utilize and apply the theory in "real-life settings."

Chapter 4 finds a collaboration of effort with four of the editors examining *An Asian American Perspective on Psychosocial Student Development Theory*. Corinne Kodama, Marylu McEwen, Christopher Liang, and Sunny Lee critique a traditional student development theory and suggest that the psychosocial development of Asian American students is not adequately reflected in the psychosocial theory of Chickering and Reisser and propose a model of psychosocial development that accounts more effectively for the experiences and development of Asian American college students. By examining external influences such as Western values and racism and all that is associated with that, and then contrasting those with Asian values from fami-

ly and community, the authors are able to present a model that is both mindful of the cultural differences and inclusive of racial identity. The authors have strengthened the ability of student affairs professionals to be sensitive to the changing demographics of their students and in particular, Asian American students.

Theresa Ling Yeh authors Chapter 5, a look at *Asian American College Students who are Educationally At-Risk.* Throughout the monograph, there has been much discussion regarding the "model minority" and the damage that stereotype can cause. Ling Yeh examines this phenomenon as it relates to numerous Asian American students who are struggling academically and are "systematically neglected at the institutional level." By defining an "at-risk" or "student at educational risk" and then listing the risk factors involved, Ling Yeh prepares us to better identify and serve our Asian American students. She lists the three areas that student affairs professionals can focus on as: 1) recruitment; 2) retention; and 3) research. Ling Yeh also contributes to the conversation regarding the "invisibility of a significant body of Asian American students struggling to complete high school and pursue higher education." Due to the heterogeneity of our Asian American students, there are many first generation, low-income cohorts that go unrecruited and sadly, for the most part, unnoticed. Her point of recruiting and retaining these students is very important. Finally, her plea for additional research is consistent with her fellow authors and the editors who hope that this monograph will inspire such work.

A constant struggle across numerous institutions is the cooperative and collaborative efforts between academic affairs and student affairs. Alvarez and William Liu bring us *Student Affairs and Asian American Studies: An Integrative Perspective* in Chapter 6. As the numerical growth of Asian American students has increased on college campuses, they also note the parallel expansion of Asian American Studies as an academic discipline on many of those same campuses. They outline the importance of the partnership and then define for the reader Asian American Studies. They also review the importance of contextualization in defending Asian American advocacy goals. They explain how student affairs professionals can assist with teaching classes that may reflect "their knowledge and skills in areas such as leadership theory, student development, and educational issues and policies." Their conclusion regarding the need to "rethink service delivery as it relates to the educational and developmental needs of Asian American students" is accurate if we are to assist Asian American students develop as whole individuals.

Asian American Students and Leadership, authored by Liang, Lee, and Marie Ting present a stark reality of the absence of students in tra-

> *The conclusion implores us all to be "sensitive to cultural differences and challenging the biases inherent in our understanding of leadership can help to support and encourage both greater campus involvement and development of leadership among Asian American students."*

> *"...the beginning of groundwork for additional research, theory, practical application, and discussion about Asian Americans in higher education."*

ditional leadership roles. The focus of this chapter is to discuss cultural values and their affect on Asian Americans in leadership. Liang, Lee, and Ting articulate the contrast in Western leadership values and Asian cultural values and also discuss the impact of racism on Asian American involvement in student organizations. They cite Bennett and Okinaka's work regarding "feelings of isolation and alienation" and the frustration of many students who feel the institution administration is "disinterested," which may lead to the feelings of disenfranchisement. They highlight three institutions and their specific efforts to engage and include Asian American students and foster their students' leadership potential. The conclusion implores us all to be "sensitive to cultural differences and challenging the biases inherent in our understanding of leadership can help to support and encourage both greater campus involvement and development of leadership among Asian American students."

In the Epilogue, Charlene Chew-Ogi and Alan Yoshiharu Ogi acknowledge the work of their co-authors, but more importantly, they raise questions, suggest responses, and identify challenges for the future. Although this monograph is important in addressing a broad spectrum of issues facing Asian American college students, they hope that it will be "the beginning of groundwork for additional research, theory, practical application, and discussion about Asian Americans in higher education." Ogi and Ogi

remind us that Asian American college students "who do not feel understood by their institution can feel discouraged, marginalized, and alone." The majority of the authors, including this epilogue, bring up this recurring theme of marginalization, invisibility or isolation in varying ways. They conclude the epilogue by reminding us that the three students that started this monograph are the reason for our work.

This is an excellent monograph, and I am confident that the invisibility of our Asian American college students will be decreased due to the diligence of the authors and editors of this work. The collaboration of the five authors is a prime example of the collaborative spirit common among Asian Americans. The resource list and the references listed are a wealth of knowledge and well worth the price of this monograph. In conclusion, the responsibility of each and every one of us that works with Asian American students and in student affairs is that we have the task and the role of involving all of our students as well as being sensitive to differences they may bring to our campuses. I think that by your purchasing this monograph and reading it, all of our colleges will benefit, but most of all, our students will. ⬛

Henry Gee is the Dean of Student Affairs at Santa Ana College, an urban community college in California. He has been active with NASPA, with Asian Pacific Americans in Higher Education (APAHE), and with Leadership Education for Asian Pacifics (LEAP) as a co-facilitator of their higher education leadership training program.

Scholarship and Research Updates

Asian American Students and Leadership

by Susan R. Komives

The previously sparse literature on Asian American college students is experiencing a robust new emphasis with many useful and informative sources emerging. Understanding and appreciating leadership practices that may be distinct for Asian American students demands that readers have some understanding of both the role of culture in general, in any social phenomena, along with the distinct experiences of Asian American students. Several sources will interest NCLP readers. My new faculty colleague, Karen Kurotsuchi Inkelas, recommends Nakanishi and Nishida's *The Asian American Educational Experience* as the "bible" in understanding the breadth and complexity of Asian American students' experience. This book contains a terrific annotated bibliography of dozens of key sources. UCLA has just published Asian Americans: *The Movement and the Moment,* which is a pictorial and narrative history from 1965-2001 featuring the social activism of Asian Americans in our recent American history. The UCLA Asian American Studies Center's Amerasia Journal now has a cumulative index of their 26 years of issues presenting the work of hundreds of Asian American scholars. Nolan Zane and Lee C. Lee's

> *"Understanding how leadership is learned leads to understanding how educational interventions can be designed to facilitate that learning. The field of leadership education is still dismally weak in understanding how leadership is learned."*

Handbook of Asian American Psychology is now available in paperback. We also commend to you the most recent Jossey-Bass New Directions for Student Services monograph by McEwen, *Working with Asian American College Students.* A review of this new book appears in this issue.

Among many useful sources on understanding culture, Hofstede (1980, 1993) has provided five bipolar dimensions very useful in understanding how cultures differ with direct applications to understanding leadership. These include (1) Power distance (the range of acceptance of power inequality among people); (2) Individualism/collectivism (range of preference to function as individuals or group members); (3) Masculinity/femininity (association with tough values like competition or soft values like personal relationships); (4) Uncertainty/avoidance (preferences for structured or unstructured situations); and (5) Long-term/short-term orientation (range of orientations toward the future or the past). John Dugan's monograph *Cross-Cultural Leadership*, in the new NCLP *Insights and Applications* series, applies Hofstede's principles to cross cultural leadership. JoAnne Lui's 1997 CSU, Long Beach's Masters thesis explores the complex relationships among ethnicity, acculturation, and leadership styles. Her

Scholarship and Research Updates

study is particularly strong in its use of Hofstede's framing of culture.

Leadership lessons can also be explored through essays of reflective leaders. Commenting that the Chinese character for crisis is comprised of the characters for danger and opportunity, Chang-Lin Tien (Chancellor of UC Berkeley) writes in a very approachable manner about how he draws on his Chinese heritage in his leadership practices. He links how his heritage helps him approach conflict, nurture humane environments, respectful relationships, overturn stereotypes, and pursue opportunity. His essay and others in Leonard A. Valerde and Louis A. Castenell, Jr.'s *The Multicultural Campus: Strategies for Transforming Higher Education* (AltaMira Press, Walnut Creek, CA, 1998) provide good readings for student discussion.

Download the very fine report *Leadership Challenges and Opportunities: An Asian American and Pacific Islander Woman's Lens* from the Asian Pacific American Women's Leadership Institute. This fine website *www.apawli.org* is the only national non-profit organization promoting women's leadership among the AA/PI community (303-399-8899; 20325 Mitchel Place, Denver CO 80249). This report presents research findings on AA/PI women leaders' representation in various work sectors, findings on leadership paths, self-perceptions of AA/PI women in their leadership development, and influences of school and family in leadership development. Findings presented in the study characterize AA/PI women leaders as principled, relational, quiet, and as the person who "steps up to the plate" when there is no need (p. 17). The great diversity and contradictions among various Asian American ethnicities is explored.

Specific writings on leadership and AA/PI college students are harder to come by. The chapter by Chris Liang, Sunny Lee, and Marie Ting in the most recent *Working with Asian American College Students* book is a good exception. They encourage an approach to leadership development within the context of panethnic identity development. They specifically highlight model programs at Pomona College along with the Universities of Maryland and Michigan.

One key web page with good links to other AA/PI resources is *www.leap.org* (Leadership Education for Asian Pacifics, Inc.). Check out the Conference on Asian Pacific American Leadership (*www.CAPAL.org*) focusing on youth and public sector leadership with extensive links to pan-Asian and ethnic-specific Asian sites along with links for AA/PI scholarship and internship programs. Many college AA/PI centers have great links to other college centers and associations (check out UCLA's at www.ucla.edu/aasc).

We welcome your comments about other work you know of on AA/PI leadership as well as resources on leadership perspectives for African American, Latino, and Native American students. ◆

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Asian American Student Leadership

Continued from page 4

needs over individual desires were clear and present, although these values are not what some may consider traditionally valued in leadership (Yammarino & Jung, 1998). The length of this article limits the discussion of the impact of traditional value systems on APA leadership, but it is an area that needs to be explored when creating any sort of comprehensive leadership program. The illustration of the student movements in San Francisco State University in the 1960s is one example of how demographics, social issues, and values may play a role in APA leadership.

Mark your Calendars!

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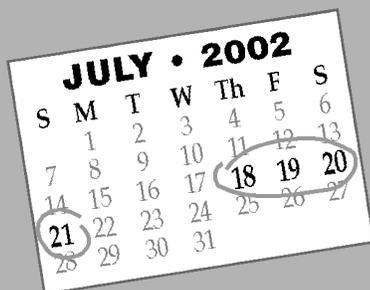
The National Leadership Symposium

will be held
July 18th - 21st
at the
University of Richmond, VA.

For more information visit our website:
www.inform.umd.edu/OCP/ NCLP/

This article serves as an introduction that practitioners should consider in the development of APA leadership programs. The exploration of history, social issues, demographics, and cultural values are necessary considerations. More research is needed on issues related to APA leadership in order to create a foundation for more programs that will most effectively serve the population. This newsletter and the forthcoming book edited by McEwen et al. (reviewed in this issue) are good resources to begin this journey.

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Marie P. Ting is a Ph.D. student in higher education program at the University of Maryland.

Welcome Dawn!

It is with great pleasure that we announce the appointment of Dawn Simounet as the National Clearinghouse for Leadership Programs Coordinator for Membership Services.

Dawn has a rich history with the University of Maryland and a keen inter - est in the leadership edu - cation area.

Dawn's efforts will focus on:

- *Assessing Membership Needs*
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We are very pleased to have Dawn as part of the NCLP team.

Leadership Programs and Events

◆ **3rd Annual International Youth Leadership Conference**

will be held in Prague Dec. 16-21 and Jan. 6-11th. The forum offers model simulations of the Parliament, the World Trade Organization, and the United Nations Security Council.

For applications visit www.czechleadership.com or e-mail Jason Betik him at jbetik@czechleadership.com

◆ **The 2002 Student Leadership Training Conference (SLTC) looks to explore** *Citizenship for the 21st Century.*

In its sixteenth year, SLTC offers student leadership from around the southeast region the opportunity to network and gain valuable leadership skills. SLTC will be held Saturday, February 2, 2001 on the campus of the University of South Carolina.

For more information please contact Cindy Benton at 803-777-5780 or email her at cbenton@gwm.sc.edu

◆ **Leadership Studies at Fort Hays State University, Kansas, now offers a BA and BS in Organizational Leadership.**

This 33-credit hour major focuses on the study of leadership in the context of the modern organization. This degree program is the first in the state of Kansas and is offered worldwide on-line for distance learners.

Please see: www.fhsu.edu/leadership

◆ **American Association for Higher Education (AAHE) is having a national conference**

in Chicago from March 16-19, 2002. The focus of the conference is on "Creating and Disseminating Knowledge about Student Learning."

For more information please see: www.aahe.org

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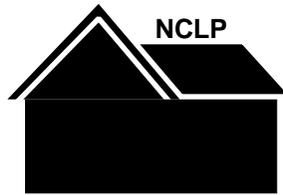
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